M2178
Sat. 10-21-72
Sat. Barn Lunch & Nishimura's

Well, its very nice to be here, downstairs. I don't know how often we'll have to do it, because pretty soon we'll put up something upstairs and maybe then we can eat there again. And if we have too many people, of course it will be rather difficult to be here.

I was sorry I wasn't here Thursday. I had to spend the day in town and it was a day I spent the evening and night at a hospital. Certain investigations and tests had to be made in order to find out what is what really with me, and I think we're on the way now in finding it and have to attend to it sometime during this coming week. So that probably will mean that if there is any particular operation involved it will be small, but it will need time for recuperation. I will not be here on my Birthday. Neither perhaps on memorial day of Gurdjieff. I would suggest simply that for this particular year, we push it one week further. By that time I would be well and then we can simply assume that—we do that with time, don't we? To make daylight savings and simply we push the clock back or forth and why shouldn't we be able to take a week and simply push it up a little bit? Because it has no reference at all to ones particular life, except seasons. But the calendar itself is only an indication more or less roughly of what the seasons mean.

Seasons are important. And from that standpoint I think a week won't make very much difference. Maybe with all of that, if October is finished and we get through with that terrible month, that in November it will be a little easier sailing. I hope, of course, I hope it very much. But whichever way it is, we will take it as it happens to be given.

And we have to remain regarding that, always extremely simple. Not to complicate things with all kinds of philosophies or explanations or talk or so-called thought. It is very simple to keep on living when you allow your thoughts to have only reference to what you are doing, because, usually, what you do with your hands is not philosophy. That belongs simply to your brain. But any kind of

activity which you are doing and any kind of feeling which you have about it and course, any kind of a thought that also belongs to it, limits the amount of energy that will go to the three centers, more or less dependent on the activity of the physical center only. And we are limited with our body to do only certain things and we cannot do extraordinary—jumping over the moon, for instance, which you can do in your philosophy. It is very much like that with Work.

In the beginning, the necessity of a realization like sometimes with movements, that there is a beginning made of a certain kind of control between the mind as it is and the functions of the body, and that the body is then under the scrutiny and orders of having to do certain things for a definite purpose which one has in ones mind as a configuration of a movement. But it is mostly to shake up the different relationships between the centers as they are in an unconscious state, to loosen them a little bit more from themselves and because of that give more room to the possibility of individual development of each center.

You know the difficulty that we always have as human beings is that the physical and the so-called emotional center are so closely connected and movements by themselves will help very much to make such a separation possible. It does not mean that one, because of movements will understand Consciousness and Conscience. It is on the road for a development of a body which then becomes useful for Work, and it is really that kind of an opening that one wants to start with into an unconscious state. So that when the movements are dictated in accordance with certain regulations described by how a movement should be performed, that there is a relation between the mind as it is unconsciously, and the body as it is unconsciously, but a very definite relationship.

In order to help such a relationship to continue to exist and not become monotonous, many times the music is introduced at the right point so as to give a new impetus and a desire to continue with the movement itself. That is the relationship of the music. It affects a person emotionally and creates in a person a desire to wish to continue the movements themselves. So that also means that when it is introduced at the right time, it is just giving an extra little shock as it were to the momentum of the movement, so that it remains under ones consciousness. That is the idea of that what can become more conscious of that

what is taking place, and because of that a continuation without interference with the logical way by which all movements in time would go down in accordance with the law of gravity.

If one can realize that there then is a relationship between three centers and when the combination between the three belong together, the man as he performs the movement is then more complete, and starts to resemble a unity. It is not a fusion unity, but it is a unity of purpose and aim. And there the music helps to carry you. It is that carrying quality of the music itself by tonality and by rhythm that determines a persons desire to wish to continue to do a movement well.

You see, what are we really trying to do? On Thursday there was a little talk about, without using the word then, of a sinus curve, of that what goes up and we might call positive when one is Working so-called, or interested in Work, and when it goes down and ones does not Work, that is, a positive attitude towards Work with results and negative one, of course, without results. And that these kind of upheavals seem to follow each other more or less regularly and the question was asked, what to do about it and how to improve it or change it.

In the first place, when you become interested in Work and you see yourself, there are certain forms of behavior that you do not mind that they exist and which then you can become aware of. There is a certain group of such behavior which doesn't hurt you very much and even is interesting to see. And with that one spends ones energy for awareness of such behavior forms which you might say are quite, sometimes, habitual, but that it would not be difficult to change them one way or the other because they are more or less of an equal value. That constitutes the up going line in this sinus curve when the results of Work are positive.

Now, after some time, one only starts to apply Work in such regions where one does not get hurt, and one leaves out the different ways of also where one should become aware of, of the behavior forms which one dislikes of oneself. And in that sense you limit yourself only to those kind of things where, as I say, you won't be harmed or hurt, and you eliminate and you don't Work at the times when it really could be extremely useful in changing a behavior form which you do not like into one that is more becoming. And so the negative quality of not being able

to Work at such a time is filled exactly with that kind of an opportunity of taking oneself much and much more as one is totally and not selecting from that, that what you can do, and that the rule for Work becomes more and more that I wish to become aware of that what I cannot do and not leave it only at the things that are already to some extent commonplace.

As a result of that, the negativity will be reduced and the positivity will be extended, that is, there is much more material available when one looks at the totality of oneself and has the task of accepting all of such forms of behavior. And as a result the sinus curve will become a wave, that is it will be much closer to an ordinary horizontal line, and there will not be the ups and downs, but there will be a continuity of an attempt which when it reaches perhaps the point where the positivity ends, will very soon go over again into new positivity; because the wish for using so-called negative material has become positive.

That, I thought, was an explanation. I remember it was a question. But it also brings up this whole idea of simplicity. Do not talk too much about interpretations of Work. Work is so simple that all it needs is an application. Work when you happen to think about it, when you do physical activity, is simply to try to be present with this "I" to that what you are doing and accepting whatever you are doing from that standpoint. There are two things in that. One is the requirement of an unconscious living, that what you are doing physical has to meet certain requirements which belong to the unconscious world. They belong to Earth. They belong to building things. They belong to fixing cars, They belong to working on a road. They belong to any kind of thing that had to do with the world in which we happen to live. For that we have a definite measure of seeing that that what is produced has to measure up to that what is required.

The other is, of course, that in this process of physical activity I would like something to remain quite independent from any disturbance of my unconscious state. And since I don't have that in my brain, I must make it first, but then the function is an entirely different one, only to accept what is there without any further criticism or any further desire to improve. Whenever I start to think about my work, I start to interpret it and try to improve it in such a way that it becomes more fitting for me and for my mind, and as a result I go off the road very easily,

because I want to have certain things fit into pigeon holes with which I'm familiar, and I don't like to have certain things stick there which apparently don't belong, but must belong because they belong to a different kind of a realm.

So you eliminate your simplicity by too much philosophy and considerations. Do not explain your actions. You just do, and that is all that is required, provided if that at that time when you live up to the requirements of unconsciousness, you start to introduce a requirement of Consciousness. That means the acceptance of whatever you are doing for the sake of building further on a higher level the quality of your "I". We wish this "I" to grow and it can be growing when the food is given from an unconscious world. The energy that is spent there and the wish to observe myself gives the "I" exactly the kind of food that is necessary for further growth of "I". And this "I" is not fed by philosophy, or my thoughts, or my feelings. It is fed by Awareness as a quality of itself of a certain mental or feeling activity expressed in a different form than a thought or a feeling, and this one has to learn. But the emphasis must remain on wishing to feed "I" with the proper food, the kind of food, and we cannot use, I say, philosophy, or scientific hasnamussian explanations, or psychology, or reasons why one has not done this or that, excuses, interpretations, all the different things that we call at the present time our ordinary culture, of a certain kind that a man now hen he starts to grow up in this world.

Make your physical work this afternoon so simple that you don't have to think. I do not know if you can do that sometimes. If your body at certain times can be set in motion as a rhythm it will require very little thought, and because of the absence of thought there can be a presence of Awareness. It's very interesting to see the mechanicality of a body when there is no thought about it, or very little thought which sustains, you might say, at times a habit. A habit need not be dissolved to bring it to consciousness, before it can be observed. An "I" can observe a body in a habitual form of mechanical behavior and, I say, much easier because the thoughts will not interfere. You ought to try that.

You swing an axe and you are chopping wood, lets say, or you are driving a nail with a hammer. Your body takes on a very definite posture to do that and to do it well, particularly when you are dexterous and you know how and you set it, as it

were, in motion and you let it function and pretty soon you don't want your mind to be there, and it is not required because the body has by itself enough of that kind of intelligence belonging to the physical center only, and then there is a point in which you continue with your physical work, and then introduce Awareness into that activity. If you try it you will find out what I mean. It brings it back to such simplicity of Working, and no wish for interpretation at all, not at such a time.

When you want to philosophize, you can have your nice little meetings whenever you wish, or sit in front of a fireplace and muse and let your thoughts go one way or the other, it doesn't matter. But when you wish to Work, you must eliminate all such desires of cozy intellectualism. It is not right to interfere with the desire to Work itself when that what is needed is only a body, which is active without describing it, and when the thought is not necessary at all, and when the feeling will supply the body itself with enough energy to maintain a momentum.

Maybe you can find out this afternoon. But just a little bit of that kind. Washing dishes is excellent for that purpose, brooming the floor, doing things that are in ordinary life monotonous but have to be done, like folding one piece of paper after another, or by leafing through a book where your mind is intelligently busy and you are looking for this, but where your body is moving the pages itself, quite unconsciously and many times automatically. Those are the times that you can see your body working unconsciously and your "I" can Work Consciously by using the body as an object.

I will tell you more about very simple applications of Work, because I want you to get away from interpretations. Interpretations are your death. They ultimately lead to a dead end. The interpretations, wherever you are, if you are familiar with that, whatever has happened during history, the interpretations of any forms of beliefs or philosophy, all the time have led to destruction because in the interpretation the principle was forgotten and gradually disappeared, very much the same as when a man starts to live when he is young and he has Atlantis as essence.

Gradually Atlantis disappears, because the energy is spent much more on so-called culture and education and all kind of unconsciously nonsensical activity of the mind and the feeling, including, sometimes, the body. That is why I say the

interpretations are death. They are poison. You must avoid them until that what exists is able to resist the influences of such poisonous atmosphere. Then you can go to town and philosophize all you want because based on that what you wish is the desire to remain Conscious and Conscientious regardless of your interests of your mind and whatever your feelings may be. But as you know that takes quite some time. I hope you have a good afternoon. I'd better not philosophize myself too much. But maybe this evening I can go a little bit more in detail about what I really mean.

There's one little thing I want to mention. Lucy, as you know, is working for some children and needs some help and volunteers in putting up some shelves. There were none today and maybe for certain reasons. And originally we wanted the fathers of such children to do that kind of work. I think it is very good you remember, those who are the fathers of the children who would profit by that kind of an arrangement that Lucy is making, that they perhaps could arrange it in such a way that they work together and finish up that thing. After all, it is for their children.

Take care of yourself this afternoon. Try to remember the tremendous amount of energy that you are responsible for, that you represent as a human being. And when you take that responsibility, that it is necessary to let that come out as an Awareness of your self. That is the way to spend the energy as indicated by the responsibility when the responsibility is acted upon and the requirement is to use that energy for the purpose of an Awareness of yourself in discharging that responsibility.

To Gurdjieff.

M2178
Sat. Oct. 21, 1972
Part 2 - Nishimura's

You know, when we talk about inner life and we talk about that together, there is quite a different exchange between people as compared to their ordinary existence. It is a little intimate sometimes. It is difficult to define, even when a conversation or an exchange or some desire to communicate goes over into an inner life quality. I think it is very good that we don't always know it, because sometimes talking about one's inner life or a spiritual development is a little taboo and as soon as you might have the feeling that you might be going a little too far you would feel restricted in what you want to say.

At the same time, when one talks about Work on oneself, one has a very definite aim of wanting to develop that what is at the present time not sufficiently developed. There is a beginning, and that kind of a beginning, I feel, is in each person. It belongs to something that is a little separate from an ordinary personality, although it belongs to an unconscious state. And if we take our favorite diagram again, it is that first segment, the first triad which runs parallel to the second triad of ordinary, lets call it, physical body as personality. But in this Do-Re-Mi section there is a certain gestation, there is a certain uneasiness about life, and a little bit of a dream, opening up partly one's eyes to the possibility of a full awakening without knowing what it all will be; still a realization that that what one is at the present time engaged in, is not satisfactory, and there is a hope that something else could take place that you can not as I say define, as the French say: Je ne sais pas quoi.

I do not know why I have that feeling and presentiment and without getting too sentimental about an exchange regarding one's inner life, it is very definitely something that is of a very good nature and should be encouraged between people if they can have trust. But it's usually that we don't trust enough, so that if we do speak a little more about that what really is of value, you are afraid that other people either will not understand, or may even laugh at you. Many times the difficulty is that one doesn't want to Work, even, for that reason, because even

towards oneself, one does not want to admit that certain things exist and that you are in a little uneasy state. And you try to smooth it over, by becoming engaged in a variety of different things which, of course, occupy your attention, and then when you are, so-called, busy, you are prevented from thinking and feeling about it.

It is too bad that that happens to a person and perhaps one can say it is still the influence of the Earth. But by that we must mean that for a personality being affected by the Earth, because he is walking on this Earth, and the Earth has communicated its own atmosphere to a man, that then, really, the reason why he is not wanting to be uneasy, is that he feels himself more at ease with his physical body, and let sleeping dogs, simply, die. That is, let them be there, and don't pay attention to them, and the more, therefore, you can be asleep the better it is for you in your state of not having fear and not wishing to be wakened up. This question of not wanting to be disturbed governs the physical body.

But when there is, I call it a period of gestation, because these kind of ideas in octaves representing a certain development, the beginning is always a period of, sometimes, I call it "sturm und drang", this not knowing exactly but still an aliveness which has no particular direction as yet, and is still trying to find its particular way of how to become expressed. And that applies to that triad period Do-Re-Mi and only when it reaches at the state of Mi is there a possibility of seeing a little bit further because in the triad itself it's the highest point that one can reach, and if the opportunity at that point Mi is not utilized, it falls back again to the beginning of Do and the repetition of this almost terrible state of having to be alive and not knowing what to do about it, repeats itself.

When one wishes to Work, there is then a possibility of really paying attention to that, so that then the form of inner life can take shape. If one just says, how can I increase my inner life, I would really have to make a distinction between superficiality or the skin and going deeper towards my essence and from essence towards the central point of, you might say, no return, in which essential essence is the point in which all dimensions disappear. But there is no sharp distinction between one or the other and when I leave the surface and become a little bit more interested in essential qualities, then it, of course, from that point where I have left the surface, the surface becomes superficial, and where I am, I am a little deeper

and perhaps a little more essential, and if I continue, and I get past the half-way point, if that actually exists, because I cannot even pin-point the central part of my essence, then of course I know that I am in deep enough to say that I am essential and everything where I came from has become superficial to me, because I have gone on a certain road of essentiality. But where I can draw that line, I don't know.

If I speak, and one talks with feeling, how much degree of feeling will make me express concepts of inner life? I don't know it. I do know that when I'm very much involved and when I really can get tears in my eyes in talking about my wish to develop, and to become a different kind of a man and not to be satisfied with the ordinary affairs of the Earth, as it were, then I can say, of course, that I am now engaged in the possibility of the development, or looking, or researching for that what I would like to grow up to. But I don't know how much I actually have engaged my inner life in it. And therefore the question of how can I deepen it is very difficult to answer. I can try when I live in my ordinary life and particularly now when I have the key to it. The key to my Life is that at a certain point I have a choice between two possibilities: the key is to a door which I can open. If I don't have the key, I may not even see the door, but even if I see the door, and I want to open it and it is locked, I have to go back, because apparently I cannot go further and maybe it was the wrong door.

Work gives a key. That means I have a chance of opening a door and to continue in the direction I really want to go, without having to return. If I dare then from that standpoint of Mi to go across Fa, then I have the chance that my inner life could develop more, and that becomes important for me, because up to that point Mi, my inner life is mixed. It becomes mixed with ordinary expressions, I say in the period of gestation it is alive without any doubt and it also is uneasy, but when I open the door and go through it, I become easier, because then I enter into a realm which is more predominantly devoted to inner life expressions.

And therefore when I say how can I deepen my inner life even when I am in ordinary life, and even when I am engaged in a conversation with someone, at what point can I introduce it? I say only when I have trust, trust for the future, or trust for the person I happen to talk to, or trust for the conditions which I see ahead as a promised land where I wish to go. Trust in hoping that I will remain alive

regardless of the conditions I will meet, even if such conditions are foreign to me, that at least, they won't kill me. And more than that, when I say the door opens into new Life, I have the assurance of my belief, that when I wish to continue, then I will find new Life, Life in a different form.

The reason why I call the Do-Re-Mi triad temporary is because in the gestation process, very much the same as when a person is born, the Do-Re-Mi of his personality before birth is really the period that he is dependent on his mother between conception and birth. And at the moment when he appears on this Earth and starts to breathe, he crosses over into another kind of country belonging to the Earth, and described for him by means of the Sol-La-Si of his personality developing gradually Sol and La and Si. And the fact that he by breathing enters that, means there is no possibility of returning to the original appearance or the situation in his mothers womb. He is out of it, he will never return. That of course is the difference between a temporary and a permanent existence.

Now when I talk about the possibility of a development of an emotional body, and the Do-Re-Mi is still temporary because it is that gestation period which makes me believe that something exists without knowing it, not knowing what direction it should take, I wait until I am at the highest point of that development and then dare to look out and I see a bridge or I see a door, and I wish the key. I want to have that key. The key is given to a man who has the beginnings of an Intellectual Body without the development as yet, but whichever development there is at the present in an unconscious state, by which I mean that that what is his mind is sufficiently developed for his maintenance on Earth, this Do that is indicated by the beginning of the third octave has the ability also to turn around, that is to rotate around its own axis. And, in general, in an unconscious state, this Do' is only observing that what is below the line which belongs to the separation of the unconscious from the Conscious area. And looking at the unconscious area, it is sufficient for my the maintenance of myself on Earth.

But when there is, you might say, a signal given that the birth of my Kesdjanian body is near, this Do starts to function and wishes then by that kind of communication of that kind of a triangle in the chart, if you remember, this Do turns around towards Consciousness and because of that, it reflects the kind of

information which is needed to give the assurance to anyone being at the Mi state to open the door and to see the bridge and have the courage to start going across it. This is very interesting, because at that point, I leave the Do-Re-Mi of a previous development of myself alone. I leave the laws of the Earth already, because this Do-Re-Mi being parallel to the Sol-La-Si of my personality, I now cross the Fa at the same level of the Si-Do of the death of the physical body. And that means that I make an attempt to do away with the influence of death of my physical body and I put the accent of wish for my inner life on an entirely different kind of footing.

This is meant now by giving you the reason, how to deepen one's inner life. Because at that point the inner life becomes different. It has no further desire to return to the ordinary sentimental or little bit of feeling expressions I've used. I now wish to express that what I want to say in a new kind of language, which is, of course, emotionally tinted, but now definitely coming from within myself, of my essential quality, and this essence has been sunk, as I said at lunch, I believe, like Atlantis in oneself sinks, when it is not fed. When I keep on feeding the outside world and my manifestations, the energy flows there mostly, when I'm asleep it flows there 100%. When I have a dream it flows there with 95%. When I wake up by mistake or by chance, it starts to flow there only 90%, and 10% becomes available for a different purpose of wanting to investigate and become adventurous.

So, when I am on the same line with the Si-Do, it means I am willing to lose my body. That means I am willing to lose my manifestations. I am no longer interested in having someone say something about me, but there is instead an assurance within myself that my own inner life is worthwhile. And this is the change. When I become convinced that my inner life is my own and I have a right to express it, I don't feel ashamed anymore. I feel that no one knows what is taking place or has even a right to judge me. I have an assurance for myself which is not dependent any longer on the outside world, and it is not dependent even on the expression through my physical body. It becomes dependent on its own wish to stand on its own feet, that is, on its own possibility of development, having in it acquired the potentiality, seeing the potentiality, as I cross the bridge, and now spirited in a different sense.

And now I wish to develop that what is latent in me and which is dependent on being fed from other sources than my own. And it is that changing over, sometimes we have compared it with the difference of expression of feeling and emotion. I start to include now in my feelings and giving it much more room than ever before the reality of emotional life. For that I become responsible, and because of that responsibility I am no longer dependent on the outside world and I am no longer dependent on my body. I can even stammer; I can even sigh; I can even utter certain sounds without a wish of being understood, only considering such desires on my part, a wish really to express something quite unusual for me. And then my inner life has a different coloration, not only that it is my own, but I am willing to feed it; I am willing to develop it; I am willing to find out how can that what is now my own, grow.

When one becomes independent of the outside world, independent of the Earth, independent of one's body, one has to stand alone, because you cannot use any longer the ordinary affairs of ordinary Earth, including the expressions by means of my body. The expression now is dependent on how much Life can I give to my feeling and emotions, and not the question of how much am I understood. I can prattle, and I can say all kind of nonsensical things, but God will hear it, because he will understand my essential wish to give further birth to that what has been developed within me and which now in its conception within myself has come to be opened to the rest of the world, and standing then on its own, it has now a life of its own.

But exactly the same as with a young child, being dependent on its mother, something of me as personality has to keep in charge of the possible development of that little Sol-La-Si child. It will not be born overnight. There is going to be a long period of development of the Sol and the La and the Si. There is a growing period which is necessary to reaffirm more and more the permanency, and in the beginning, when it is being born, you might say when I go across the bridge, I still have all kind of little things that I gradually must get rid of. But it is to be expected that when I walk and I walk away more and more from that where I came from, that the memory of where I came from also will disappear and will be replaced by the new adventures.

The new adventures for one's inner life when it is one's own are all up to each person to try and to test out. The whole process is one of education, of giving a chance to that young beginning which now has left the embryonic state and is now on its way to become permanent so that it never will return anymore to myself, within myself if I call that my own room, since it is now born, it must be fed, and I will feed it to the best of my knowledge in educating it by giving that kind of information which is necessary for the further growth of my spiritual well-being. Of course, it is, you might say, it is my only child and not only the first one, there is not going to be any other and I am completely green about such education. I have to find my way by trial and error, I have to use for the time being my body until the language of an emotional state is developed.

But I have to use for that certain persons I can trust, and with whom then I can exchange a spiritual exchange, instead of just words, so from that time on the words I use become different of meaning and I put into it intentionally my own inner life, and that inner life being tinted with the wish of where it wants to go and being fed by the inspirational qualities which come from above. You see, I look for Inspiration, but that is only the La of that development. I must go through a period of Aspiration. The Aspiration is the Sol. It is a reminder of the existence of Consciousness. It is the principle of a religion. It is that what is necessary for a religion to continue to live and not to die. It has to do with any kind of a religion that is not hampered by dogma or doctrine.

It is only possible to have the continuation as it were, like one says sometimes, by word of mouth from father to son, by the appearance of a man as he is communicating in words, but mostly by example, what he wants to continue to give to the next generation. We misuse this many times because we want to take this form of life and everywhere in history of the cultures you will see exactly the same thing. It has been given originally in a form which was quite correct, like a person when he starts to grow up, even as a young child and is uninhibited. He has been given that what is the truth, but then in our system of education and not having sufficient examples around one, it is gradually immersed in the culture of our life on earth.

You see it happens all the time if you take the three or the four currents of religious expression: Tibet, Buddha, Mohammed, and of course, Christianity. What is it that exactly takes place when one becomes interested in that? We do not know much about Tibetanism. We do know a little bit about Buddha, about certain things of the Upanishads, and Vedanta, we've read the Bhagavad Gita and the Ramayana, Mahabharata, the Sacred Books of the East. We know about that. We know a little about Nirvana. About such aims. Perhaps we know more about Christianity. We don't know much about Mohammedanism, but that is centered in a person, in the worship of that person.

Christ was a different kind of a messenger. He gave us that what is necessary for a communication between people so that it is not an intellectual endeavor, and in trying to explain things simply on intellectual grounds, it touched that what is needed for an exchange of affection, and because of that it belongs much more to a Kesdjanian body where emotions should really be the Queen. As far as Tibetanism is concerned, it forms the basis on which the fundamental doctrines of esotericisms have been expressed, and for that it is right to see it as a foundation of that on which one can start to build.

But what has taken place in such religions? Gradually there were interpretations of the ideas as principles, and from one interpretation to another, the interpretations themselves lost the quality of essentiality and took on more and more the form of belonging to the interpreter and as a result — and we know probably more about Christianity, the first four gospels, they still have the truth in a story, but the letters of St. Paul have already been disturbed because they were received by people at a distance, and although St. Paul may have meant it, and I believe he did, quite honestly, they cannot be compared to the Sermon on the Mount, and they certainly cannot be compared to the Ten Commandments. That what is necessary, is to see what actually was given originally by Jesus in the form in which he said it, has become interpreted by us. And when I say by us, I mean those who became Christians, and gave it to the next generation in a certain form of their interpretation to be reinterpreted again by the next and the next. And pretty soon other factors enter and the Church took over and the inquisition afterwards, and afterwards power and those interpreters who would consider and sit and

philosophize from now until doomsday. Finally doomsday was reached, because the essentiality of Christianity is at the present time very far to seek.

This is the tremendous danger of continuing to talk about Work without Working. The honesty that is required is constantly to see that that what is the experience of a human being who is normal, that then the principle must remain the same and cannot be distorted. And we run exactly that same risk, that interpreting and believing in it and simply saying that this is Work without checking on our own statements by our own experience, and wishing more to interpret that what we see and not wishing to see what we don't want to see. And again it is that honesty, which makes it necessary to see the totality of all things as expressions of life.

Now, you see, this is difficult now because if now I wish to keep on developing my inner life, I have to test it out, I have to do that kind of research with myself, but all the time I must continue to check up on that what I am, while I take such a course, when I am busy with my research. So it will not work unless I Work. If I forget to Work, I can try to deepen my inner life, I can use all kinds of words, I can even include God in it, but when it has not the honesty based on my own experience of emotionally being engaged in having that what I call God become part of me, and in my being having a place, I will not reach what I set out to do, and what I want. I will miss really the boat. I will stop at Aspiration, because Aspiration will include a variety of interesting things and I can describe and I can take in by reading about such religions.

I can take in even that what has taken place in some personages which have become important in my life, in anyone's life, and whatever I may remember of certain people representing certain ideas, in the beginning tying together facts and being analytical, gradually seeing if such analysis and such facts could be used for synthesis within themselves in the gathering of more and more information about this kind of a world in which they happen to live. But when they live a little longer they do not find a satisfaction in the gathering of facts, and not even in synthetically building them up. They know that something else is missing and they will turn to try to have a deeper insight and start to become philosophical, and even philosophy will not satisfy that demand because it is not sufficiently of one's being.

It is still a mind which philosophizes, and it is not as yet the translation of such philosophy into being.

But then when that is reached and there is still this questioning attitude on the part of such a man, he will start to valuate what he has received and then starts to have judgments about that what is continuing to be of value and that what at that time should be thrown out. I'm describing, for instance, the development of a man like Wilhelm Osvelt, in his life, and what he has done and it can be to some extent illustrated by the way he has published his books - he did publish - and what was the last one, was *The Further Development of All Values* which came after his book of a philosophical nature.

But there are other people like that. Each person going through his life, will come towards the end, when he remains alive towards the end, to the wish to solve such problems which in the beginning he does not dream about, because in the beginning he takes in information, towards the middle part and afterwards he has the accent on the wish to give out what he has profited by and putting it in certain words which may be used for further communication. In that way you see, the Aspiration can be left. One becomes inspired by reading about such religions, such spiritual knowledge, such gnostic ideas, such spiritual values as given by messengers from above, by persons who have lived their life in seriousness and in honesty.

But that, in itself, is only an indication of the direction and now it has to become for oneself a quality of one's own life and as a result, all such influences that one is exposed to, now must turn within oneself and become more and more part of one's essential quality. You see, that means that Atlantis will become apparent again in a man. It has sunk because there was not enough food given to it. My inner life and outer life are on a scale. In the beginning there is a little equilibrium because both are quite undeveloped, but we put more and more on one side of the scale, it makes it heavy, too heavy because the other, the other side of the scale, you might say, is not fed, but in that kind of a movement one goes up the other goes down. That what goes down in this kind of a metaphor is our essence, because it disappears within. That what goes up in our description is our outer life. That becomes apparent. It is being fed.

And in order to bring back the balance again one has to lower the one side of the scale. That is, that what has to be taken away is the attention given to that what has gone up, which was the superficiality. And more attention should be given to that what was spiritual life which was Atlantis, and in order to create that process, it's not to kill one and let the other live, it is simply to let both take whatever they can for the remnants of their own development. That is, if there is created in a man a wish for the development of his inner life, his energies will go more and more towards what then has that value for him, and less and less will be given to that what used to be his superficial life.

I say Atlantis can come up. It is that question that I feel when Aspiration must change into Inspiration. Then it becomes a real quality of how to express one's inner life in the expressions in relations towards people, in the expression of oneself as one is, in that what is of the highest value within oneself and wants to find an expression perhaps in an artistic sense or even utilizing beautiful shapes and forms, or perhaps, even, poetry to give a form to one's feeling. When it is helpful, it always must include, I say it now, God. I mean by that, it must include a reverence to that what is higher than we are, so that the scale which may have sunk will now come up because substance is given to it which makes it lighter and the heaviness disappears and then there will be established a new balance.

How can I deepen my inner life? By Working, changing my Aspiration which has come from the outside world to an Inspirational quality which is my own, based on my aim to wish to become a man. When that process takes place, I would say as a logical result, my essence will come to the surface. It will be included in all forms of expressions, not only words, but also the regular manifestations of my so-called unconscious behavior. It will be in my voice, it will be in a posture, it will be in the way I walk, it will be in the gestures I make, it will ultimately become apparent on my face. It has to, because then the Inspiration which is within will seek an expression suitable for it and the words as being used will have to be weighed so that they can contain or have the content of that what keeps them alive and lighter. And then in their expression there is the possibility of communication towards others by feeding what is needed for myself logically then expressing itself in forms which can be useful to other people as an example. It is

really a very simple question how to develop ones inner life. It is just by doing that.

But when we talk about Work we talk about how to change Aspiration to Inspiration of a different character, so that what aspirational qualities effect have been received, are now understood without the form in which they were given. And I have to extract within myself the quality of that what has been given out of the total quantity of information received. And this is being done by myself when I see myself affected by all such influences of my youth or other people or relationships I have had. I start to question now, how much was there for me of reality, and how much belonged still to the surface, and by that I mean, physical expression; how much was there of an emotional quality which did not wish me in it, but would like to have another quality than myself belonging to a higher level of being; how much in my inner life can I use prayer to express that what is the relationship; how much can I say in my voice, by indicating that that what I am saying comes not from my mouth or my head, but does come in reality from my heart? And that is why in the beginning, I said it is really this exchange of inner life among us when we talk about it in groups, and again I say, without falling into sentimentality, that one utilizes the reality of that kind of inner life not being ashamed and not having to pay attention to someone else or play up to the gallery.

Of course, it means, this process of changing Aspiration to Inspiration, a losing completely of that what one is in any forms of vanity, in any forms of loving oneself, but wishing to substitute that love of oneself by some other means of love of God. When the accent is there, the Inspiration is inspired and becomes spirited when it is expressed, and then there is a glow within oneself of knowing that that what is right is right and will be, and that what then is expressed must have the right kind of result. Then my inner life has the chance of growing out and that is what I wish. I don't want it to be repetitive. I don't want it to stay within or fed only Aspirationally. I want it to become a part of myself, and I want to have the chance that when it is part, that then I will have the strength to be able to use it for the purpose of giving expression of light, expression of that what is my being by just being, just being that what is Conscious, simply to be as Consciousness, and not caring of who sits in my Consciousness and can profit by the warmth.

That what is Conscientious is a relation towards my own essence. It is not a relation towards the law of morality. That what used to be subjective in expression becomes gradually expressed in accordance with the rules of an Objective Morality. And whatever rules there are which govern the behavior forms of my being or talks about the expenditure of my energy, all of that is to be judged by myself within and for that, of course, I do go, not to that what is still too much alive as, I say again, in a "sturm und drang" period, not knowing exactly but being begistered, spirited, by something that I know is right and having become Inspirational. The judgment takes place in Si. Si is the representation in a man of his inner life in its essential essence quality. It is there where a judgment is given as to the validity of the expression of one's inner life in whichever form it has been poured. It is there where it is necessary to look back and to see and to have a chance of looking back, of not being disturbed by all kind of other elements in a process of growth, but what Si is, is the culmination of an emotional state in which there is the reality apparent which does not need, at that time, a form, but wishes to be free just to be as one is.

It is from that standpoint that one starts to understand Work in the acceptance of oneself as one is without the judgment. Aspiration is still a little mixed with that. Inspiration is still fed by a desire on the part of oneself to wish to express, but Si, is the silence which is necessary to indicate that it does not matter which way or how. All that matters is that I am. The parallelism of this Sol-La-Si with the development of a Soul body, Do-Re-Mi, of course is obvious. The Do having turned towards Conscious Life and the area above the line is interested in establishing first the real reason of how one can reach Objective Morality. And in describing the way that one first has to die to oneself by means of Impartiality and gradually establishing that what is needed to become free from Time, so that then in the first step of that development of that little triad, I include this Participation problem, which really means practically the same as the Aspiration becoming free to turn towards oneself. That is, it is of the same line. Participation has to do with the possibility of accomplishment, and this is the description, as a result of Work, of how then at such a time that what is emotionally only Aspiration is changed over in the "I" becoming part of myself within myself wishing to Participate, and then changes into the Inspirational quality as represented by the emotions, then wishing to seek a means of establishing the truthfulness of that what I think.

That is, that kind of thinking process, this time being free because it is Impartial and since we then would call it Awareness, goes over into the Experimental state of testing out that what I now know, to change it into an understanding. It is the expression of the Inspirational quality in an emotional state wishing then to become a judge about that what I am. When, according to the Soul scale, I become Experimental, it means that I will not leave any hair unturned, any possibility, any stone I will lift up and find out what kind of treasure there is. I will not wait because I now am inspired. I am now seeking for the Silence which I need emotionally in order to have a judgment. The judgment for the Silence is, where does my emotional energy go when the Si-Do has reached its end? That what is Experimental provides for me the opportunity of calling over towards my emotional state and say, but I wish this emotional energy to be available for real Work when the Do-Re-Mi of the Soul Body, still being in the period of gestation, wishes to be born, it needs the help of emotional energy because it is fearful to face the world. When it has emotional energy flowing from the Si-Do, the Si-Do for Kesdjan wishing to die after it has fulfilled the purpose of its life, giving such energy to flow over to be ready at the Fa bridge, then this Soul in its wish for being born, for wanting to be born and become a real Man, is crying at the moment of its birth seeing then the energy coming towards him, I say him, for the further purpose of really Working.

The real Work of Fa for a Man depends on Intentional Suffering, wishing to take that what one creates for the purpose of a further testing by means of Consciousness in the suffering that will include a Conscious Labor. Labor meaning a wish to have that what is within as embryo being born and become the reality of a Soul, without having any further wish to return either to the Earth or to the Kesdjanian body. This is a quality that when such a state of Fa is reached for a Soul Body, he then enters already into the possibilities of Cosmic Consciousness. They overlap. You see, I said that sometimes.

You see, the Enneagram is practically up, in my office. It is beautiful, particularly in the evening when the Sun sets and the light shines through it. I am tremendously happy with that, because the Enneagram was the inspiration for the 3-body diagram, by just unfolding it and making the lines which in the Enneagram

were rounded around a circle and indicated a certain movement, to give them a stationary form and making those three bodies as it were, be represented by straight lines, and separating them then, so as to indicate what would take place in one and the other, and then in reality again being shoved together. You see, if you see this diagram as something that when you open it up it is like an accordion, When you close it, it gives music. That is the solution by which the Enneagram starts to exist. And when it turns from 9 to 3 to 6, back to 9, it has one little segment left which overlaps into the next cycle, and that's what I'm talking about, the Sol-La-Si of Intellect, of Soul, belongs already to the next cycle of development, but it will not be reached unless one goes through the period of that kind of Conscious Labor and Intentional creation of conditions which make one suffer.

And now you say, this is also philosophy, but it is philosophy based on symbolism. It is not just philosophy. It is that what is as potentiality unfolded into the belief, and through the belief into the reality of an actual existence. For that, it is valuable because it can give you the inspirational quality to be very quiet in the end, and to say to God, "Here I am. You tell, because not my will, but Thine." In the end, that what will be, will always be in Eternity. Sometimes we say, without End, and that is the meaning of His Endlessness.

I look at Gurdjieff as a messenger who has brought information and put it into a form for us of a Western culture to be able to distinguish principles from interpretations.

To Gurdjieff.